Vvicklieffes

Wicket. Faythfully ouerseene and corrected after the originall and first copie. The lacke wherof was cause of innumerable and shamfull errours in the other edicion. As shall easyly appeare to them that lyste to conferre the one wyth the other. Here vnto is added an Epistle to the reader. With the protestacion of Jhon Lassels late burned in Smythfelde: and the Testament of Wyllyam Tracie Esquire, expounded by Wyllyam Tyndall and Jhon Frythe.

(*)

(*) (*)

¶ Jhon the. vi. chapitre.

¶ I am the lyuynge bread which came downe from heauen: who so eateth of this breade shall lyue for euer. And the breade that I wyll gyue is my flesshe, whiche I wyll gyue for the lyfe of the worlde.

¶ To the studioule readers and profeſſoures of goddes moſt ſacred word & verite,

Elias the Prophete, fleynge the bloudy fury of the wycked Jeſabel, who was quene of Jſrael: complayned and ſaid Lord the chyldren of Jſraell haue forſaken thy cōuenauntes, they haue ouerthrowē thine altares, and ſlayne thy prophetes wyth the ſwearde. J onely haue eſcaped, & nowe they laye wayte for my lyfe. Unto whō the lorde anſwered ſaying. J haue reſerued vnto my ſelfe. vii.m. men which haue not bowed theyr knees to the ymage of Baale. So (good chriſtian readers) though in the dayes of the Romyſhe raygne, the people that profeſſed the chriſtian name had forſakē the conuenaunt of the Lord theyr God, diſtroyinge hys aultares (theyr pure, innocent and thankfull hertes) employnge thē ſelues holely to the perſecutiō of the true prophetes and preachars of hys worde: Yet was not hys church vtterlye extincted, at any tyme. For he had alway hys nūbre, as appeareth by thys lytle boke, which was wryttē well moſte. cc. yeares ſence, euē in the chiefe tyme of Antichriſtes raygne, and hath bene reſerued hytherto (not withſtandinge the greate rage of fyre that hath not ceaſed from that tyme hytherto, to deuower as well the prophetes as theyr bokes, and oughte therfore to be the more thankfully receaued of euerye Chriſtian herte, knowyng for certenty that

iii. Reg. xix.

God

God reserueth alwayes hys mēbres ⁊ pre
sent consolation for them, in spyte of all the
tyranny of the world. Howe many thousād
bokes of godly mynded mēs writtyng haue
ben bourned in thys realme sense thys lytle
boke was fyrst written? And yet how won
derfully, (euen beyonde all hoope) hath the
Lorde sterred vp his prophetes, to set forth
and enlarge his trueth so trodē downe and
oppressed? Not moch vnlyke is thys (so mi-
ghty a worke of God) vnto the myghty in-
crease of the Israelites in the captiuitye of Exod. i.
Egypt, wherby (no doubt) this wonderfull
encrease of the Christian congregation (euē
from the death of Christ, to this daye) was
prefigurated. I meane not by this wonder-
ful encrease of the great nombre of thē that
take vpon them the name of Chryste to be
called christians: But those onely whom no
imprisonment, tormentes, or death: coulde
put to silence so that they shoulde not bold-
ly profes alwaies the trueth of godes word
and testament. Amonge whom no one man
hath more briefly and playnely, declared the
true vnderstanding of the wordes of the lor
des supper, than dyd this authoure in thys
treatyse folowynge Declaringe therin, the
moore then beastly blyndneste of them that
do so sturdily bestur thē selues with swerd
fagote, and fyre: to compel al men to beleue
that the wordes which Christ spake of his
owne body, ought to be taken as spoken of
the materiall bread that he helde in his hāde

And that the same wordes (spoke to declare vnder what maner we are partakers of the same his body) beyng pronuced thē by him, & nowe by euery mynistryng priest: haue the powre & vertue to tourne the substaunce of bread into the substaūce of Christes body, & bloude. Here I would wyshe that the christiane reader woulde in no case be so rashe as to say or thynke that this godly wryter dyd meane in any part of this treatise, that Christ taking the breade dyd poynte to hys body saying this is my body: For that were an interpretatiō not onely voyde of all wyt & learninge: but also playnely repugnant to the texte. Wherin it is euident that he went not about to declare vnto thē that his body (which they sawe) was his body (For their sences gaue thē & they beleued no lesse but it was his body, eue as you se & beleue that a cake is bread) but his intēt was to declare vnto thē wherfore he toke that body of the immaculate virgine, & what fruite they shulde haue there by. We circumspecte therfore (moost derely beloued in the Lorde) and let your outragiouse talke geue none occasion to the aduersaries, to misreporte that heauenly spirite which: is (in these oure dayes the latter dayes of the worlde) so plentiously powred oute vpon all nacions and estates. The spirite of the lyuinge God, the geuer of all goodnesse, leade you into all godlye knowledge. So be it.

I bese-

I Beseech you brethren in the lorde Christ Iesu, and for the loue of his spirite to pray with me, that we may be vessels to his laud & prayse what tyme so euer it pleaseth hym to call vpon vs. Roman. xv. Chapter.

FOr almoche as oure sauyour Iesus Christ (when he walked here on earth, with the prophetes which were before hym, and the apostles which were presently wyth hym, whom also he lyke after hym, whose hertes wer molifyed with ỹ holy ghoste) warned vs, & gaue vs knowlege that there were twoo maner of wayes, the one to lyfe, the other to death, as Christ sayeth in the Gospell. How straycht & narowe is the way that leadeth to lyfe, and there be but few that fynde it. But howe large and brode is the way that leadeth to dampnacion, and there be manye that enter in therat. Wathe. vii. Luke. xiii.

Therfore praye we hertely to God that of hys mere mercye wyll so strengthen vs with the grace and stedfastnes of his holye spirite, to make vs stronge in spirituall liuing after the Euangelicall Gospell so that the worlde, no not the very infideles papistes & apostates can gather any occasiō to speake euyll of vs, but that we may enter into that straye gate, as Christe oure sauyoure and all that folowe hym haue donne, that is not in ydle lyuynge, but in diligent labourynge, yea in great sufferaunce of persecutyon euen to the death, & that we fynde the waye

of euerlastynge lyfe, as he hathe promysed where he sayeth. He that seketh fyndeth, & that axeth receyueth, and to him that knocketh it shalbe openyd. Also Christe sayethe: Mathe.vii

If thy sonne axe the bread wylt thou geue hym a stone: or yf he axe the fyshe, wylte thou gyue hym a serpent, yf ye (whych are euyl) can gyue good thynges to youre chyldren how moch more shal your heauenly father geue a good spirite to them that axe it of hym. Luke.xi.

Saynt James sayethe: If any man lack wysdom let him axe it of God whyche geueth to all men yf they axe it in faith, and vpbraideth none, for he that doubted is like to the waues of the see, that ar borne about wyth euery blast of wind. Thynke not that such shall receaue any thynge of the Lorde. Jacob.i.

For a man double in soule is vnstable in all his wayes, as it is wrytten. wherfore let vs pray to God that he kepe vs in the houre of temptacion that is coming in all the worlde. Apoca. iii.

For as oure sauiour Christ sayeth. When ye se that abhominacion of desolacyon that is spoken of by the prophete Daniell standinge in the holy place, as Christe sayeth (he that redeth let hym vnderstand.) But for because that euery man can not haue the boke of Daniel to knowe what his prophesy is. Loo his wordes. towarde the last days the kyng of the northe shall come, and the armes of hym shall stande, and shal defyle the sanctuarye, ond he shall take away the continuall sacrifice, and he shall gyue abhomi- Wath. xxiiii.

Dani.xi.

nacion

nacion into desolation & wycked men shall
fynd a testamēt gilfully, but they that know
theyr God shal holde and do, and the lerned
men in the people shal teach full many men,
and they shall fall on the swearde into fyre
and into captiuite many dayes. and when
they fall downe they shall be srayed by a
lyttell helpe, and full many shall be toynede
to them gylfully, and some learned men shal
fall through thē and be all one with thē. And
the chosen shalbe together, and shalbe made
whyte tyll a tyme determined. For yet ano-
ther tyme shalbe, and the kynge shall do by
hys wyll, and then he shalbe rayled and ma
gnified against eth god, & against the god of
goddes shall he speake great thynges and he
shalbe rayled tyll the wrathfulnes before de
termined be perfectly made, and he shall not
regarde the god of hys fathers, and he shal
be in the concupiscence of women and shall
not regarde anye of the goddes for he shall
ryese agaynst all thynges. Forsoth he shall
honor the god Moazim in his place, and he
shall worshyp a god whō hys fathers knew
not, with golde, with siluer, precious stones
And wyth precious thynges. And he shal do
make stronge the god Moazim wyth the a-
lyent or straunge god whych he knewe, And
he shall multyplye hys glorye, and he shall
gyue to them power in manye thynges, and
he shal departe the lande at his wyl. Hyther-
to be the wordes of Daniel. who maye se a
greater abhominacyon then to se the peo-

ple to be led awaye fromie God, beynge tau-
ghte to worshyppe for God, that thing that
is not God nor sauyoure of the worlde. For
thoughe it be theyre god as it is wrytten by
a prophet sayynge. The Lordes commynge
shall make lowe the goddes of the earthe,
whych are theyre goddes that beleue in thē,
whyche maye not make them sake, as it is
wrytten by sainte Paule. Ye men of Athēs
Actes.xvii. I perceyue that in all thynges you are vay-
ne worshyppers of Idolles, for I passed
by and sawe youre mawmetes and founde
an aulter in the whiche was wrytten to the
vnknowne God. Therfore the thing which
you knowe not ye worshyppe as god. This
thynge shew I vnto you: God which made
the world and al thinges that be in it. This
forsoth, he is Lordē of heauen and of earth
and he dwelleth not in the tēple made wyth
handes, nether hath he neade of any thing,
for he gyueth lyke to all men and breathe e-
uerye where, and he made of one all kyn-
des of men to inhabyte on all the face of the
earthe: Determinynge tymes ordayned and
termes of the dwellinge of them to seke out
God. Yf peraduenture they myght fynde
hym, although he be not farre from eache
of you. And agayne he sayeth: ye shall not
thynke that the liuing God is lyke to gold,
syluer, eyther any grauen thynge, or payn-
ted by craefte, eyther taughte of man, for
God despyseth the tyme of the vnknowen
thynges.

And

And he sheweth euerye where that all men
shoulde doo penaunce, and here of the cler-
kes of the lawe haue greate neade whyche
haue ben euer agaynste God the Lorde both
in the olde lawe and in the newe to slee the
Prophetes that speake to them the wordes
of God. Yea they spared not the sonne of Wath. xviii.
God, euen when the temporall iudge would
haue delyuered hym and so forth: of the A-
postles and martyres that haue spoken tru
ely the worde of God to them, and they say
it is heresy to speake of the holye scripture
in Englysh, and so they woulde cõdempne
the holy goste that gaue it in tonges to the
Apostles of Christe, to speake the worde of
God in all languages that were ordayned
of God vnder heauen as it is wrytten. And
the holy Goost descended vpon the heathē
as he dyd vpon the Apostles in Ierusalem, Actes. ii
as it is wrytten. And Christ were so mercy-
full to sende the holy Goost to the heathen Iohell. iii.
men, makynge them partakers of hys bles-
sed worde, why shoulde it then be taken a-
way from vs that be chrysten men?

Consyder you whether it be not all one
to denye Chrystes wordes for heresye and
Chryste for an heretyke. For yf my worde
be a lye, then am I a lyar that speake the
worde.

Therfore yf my wordes be heresy then am
I an heretike that speke the worde, therfor
it is all one to condempne the word of God
in any language for heresy and God for an

herytyke that spake the worde, for he & hys worde is all one and they maye not be seperated, and yf the worde of him be the lyfe of the worlde as it is wrytten. Not onely by the breade lyueth man, but in euerye worde that cometh out of the mouth of God, and euery worde of God is the lyfe of the soule of man, as sayth saynt John. You haue an oyntynge of the holy goost, and nede not of any man to teach you in all thynges whych is hys blysſed worde where in is all wysdō and connynge, & yet ye be alwayes to lerne as wel as we. Howe may any antechryst for dread of god take it awaye from vs that be christen men, and thus to suffer the people to dye for hunger in herese ye and blasphemy of mannes lawe that corrupteth and sleyth the soule, as pestilēce sleth the body, as Dauid bereth witnes where he speaketh of the Chayre of pestilence, and mooste of all they make vs beleue a false lawe that they haue made vpon the secrete hooste, for the falsest beleue is taughte in it. For where fynde ye that euer Chryst or any of his disciples or apostles taughte any man to worshyp it. For in the masse crede it is sayd I beleue in one God only oure Lord Jesu Christ the sonne of God only begotten and borne of the father before al the world, he is God, of God, lyght of lyght, very God of very God, begotten and not made and of substaunce euē wyth the father, by whome all thynges be made. And in the psalme Quicunqz vult it is sayd

Math. xiii.

is ſaid the father is God, the ſonne is God the holy Ghoſte is God. Unmade is the father, vnmade is the ſonne, & vnmade is the holy goſt. And thou thē that arte an earthly mā, by what reaſon mayſt thou ſay that thou makeſt thy maker. Whether maye the made thynge ſaye to the maker, why haſte thou made me thus? Or may it turne agayn and make hym that made it (God forbyde) Now aunſwereſt thou and ſayeſt that euery day thou makeſt of bread the body of the Lorde the fleſhe & bloud of Jeſu Chriſt god and man. Forſoth thou aunſwereſt greatly agaynſt reaſon by theſe wordes that Chriſt ſpake at hys ſupper on Sherethurſdaye at nyght that Chriſt toke bread and bleſſed it & brake it and gaue it to hys diſciples and apoſtles, and ſayd, take ye, and eate ye, thys is my body whych ſhalbe geuen for you. Alſo he takynge the cuppe gaue thankes, and gaue to them ſayinge: drynke ye all here of, thys is my bloude of the newe teſtamente which ſhalbe ſhede out for many into the remiſſion of ſynnes, as ſayth Luke. Whā Jeſus had taken breade, he gaue thankes and brake it to them, and ſayde, take ye, eate ye, this is my bodye that ſhalbe geuen for you, do ye thys in the remēbraunce of me. Now vnderſtand ye the wordes of oure ſauyour Chriſt, as he ſpake them one after an other. For he toke bread and bleſſed, and yet what bleſſyd he. The ſcripture ſayethe not that Chryſt toke bread and bleſſed it, or that he

Mathe. xxvi. Marke. xiiii.

bleſſed

blessed the bread whyche he had taken.
Therfore it semeth more that he blessed hys disciples and apostles, whom he had ordayned witnesses of his passion, and in them he lyfte his blessed worde whyche is the bread of lyfe, as it is wrytte not only in the bread lyueth man, but in euery worde that proceedith out of the mouth of God. Also Christe
Mathe. xiii. Jhon. vi. sayethe I am the breade of lyfe that came downe from heauen, and Chryste sayth also in Jhon, the wordes that I haue spoken to you be spirite and lyfe. Therfore it semeth more that he blessed hys disciples, in whome the breade of lyfe was lefte more then in materyall breade, for the materyall breade hath an ende as it is wrytten in the
Math. xv. gospell of Mathewe, that Christ sayde all thynges that a man eateth goeth downe into the wombe, and is sente downe into the draughte away, and it hath an ende of rottynge, but the blessinge of Chryste kept hys disciples and apostles both bodely and goostely. As it is wrytten, that none of them
John. xvii. perished but the sone of perdicio that the scriptures myght be fulfylled. And the scripture saith that Jesu toke bread and brake it and gaue it to his disciples, and sayde, take ye, eate ye. This is my body that shalbe geuen for you. But he sayde not thys bread is my body or that the bread shoulde be geuen for the lyfe of the worlde. for Chryste sayeth.
John. vi. What and yf ye shall se the sonne of man ascend vp, where as he was before. It is the

spirit

spiryte that quyckeneneth, the fleshe profi-
teth nothyng. Chryst sayth also. Verely ve
rely I say vnto you: Except the whet corne
fall into the grounde and dye. It bydeth a-
lone, but yf it dye, it bryngeth forthe muche
fruite. Here men may see by the wordes of
Chryste that it behoued that he dyed in the
fleshe, and that in hys death was made the
fruyte of euerlastynge lyfe for all them that
beleue on hym, as it is wrytten. For as by
Adam al dye, euen so by Chryst shall al lyue
and euery mā in hys owne order, for as one
clerenes is in the sōne, another in the mone,
and a sterre in clerenes is nothynge in com-
paryson to the sonne. Euen so is the againe
rysynge of the dead men, for we be sowen
in corruption and shall ryse agayne incor-
ruptyble, we are sowen in infyrmyte and
shal ryse agayne in strength, we are sowen
in naturall bodyes, and shall ryse agayne
spyrituall bodyes. Then yf Chryste shall
chaunge thus oure deadly bodyes by death.
& God the father spared not his owne sōne
as it is wrytten, but that death shoulde rey-
gne in hym as in vs, and that he shoulde be
trāslated into a spirituall body the fyrste a-
gaine risynge of dead men: thē how say the
Hipocrites that take on thē to make our lor
des body? Loo [illegible] ether make they the glori
fied bodye ether make they agayne the spi-
rituall body which is rysen from deathe to
life eyther make they the fleshely body as it
was before he suffered deathe, and yf they

i. Corinth. xv

Math. xxvii.
Marke. xv.
Luke. xxiii.

Note here

saye

saye also that they make the spiritual body of Christe it maye not be so, for that thynge that christ sayd & dyd he dyd it as he was at supper before he suffered his passion, and it is wrytte that the spiritual body of Christe rose agayne frō death to lyfe. Also he ascēded vp to heauen, and that he wyll abyde there tyll he come to iudge the quycke and the deade: and yf they saye that they make Christes body as it was before he had suffered his passion, thē must they nedes graūt that Christ is to dye yet (for by al holy scriptures he was promised to dye, and that he shuld gyue lordshyppe of euerlastinge lyfe)

Mayth. xxvtil

Furthermore yf they say that Christ made hys bodye of breade: wyth what wordes made he it: not with these wordes Hoc est corpus meū) that is to say in Englysh, thys is my bodye. For they be the wordes of gyuynge & not of makynge whych he sayd after that he brake the bread then departynge it amonge his disciples & apostles. Therfore if Christ had made of that bred his body, he had made it in his blessing or els in giuinge of thankes & not in the wordes of gyuynge, for yf Christe had spoken of the materiall bread that he had in his handes as when he sayde, (Hoc est corp⁹ meū) this is my body thē had it ben made before, or els the worde had bene a lye. For yf I say this is my hāde and it be not my hand then am I a lyar, therfore seke it busely yf ye can fynde two wordes of blessinge or of gyuynge of thanckes.

weyghe these wordes well.

where-

wherwith Christ made his body and bloude of the breade and wine. For if ye might ones findout those wordes, thē shulde you war great maysters aboue Christe. And then ye myghte be gyuers of his substaunce, and as fathers and makers of him & that he should worshyppe you, as it is wryttē. Thou shalt worshyppe thy father and mother. Of such as desyre such worshyppe agaynste goddes lawe, speaketh saynt Paule of the man of synne that enhaunseth him selfe as he were God. And he is worshypped ouer all thynges as God & sheweth him selfe as he were god. Whether our charg be gilty in this, deme ye, or they that knowē mooste. For they say that when ye haue sayd: Hoc est corpus meum, that is to saye this is my bodye, the which ye cal the wordes of consecracion or els makynge, and when they be sayde ouer the bread, ye say that there is left no bread, but it is the body of the lorde, so that in the bread there remayneth nothing but an heap of accidētes as whytnes, ruggednes, roūdenes sauor, touchynge, & tastynge and such other accidentes. Than yf thou sayeste that the fleshe and bloud of Christ, that is to say his manhode, is made more or encreased by so moche as the ministration of breade and wyne is, the which ye minister yf ye say it is so, then muste you neades consente that the thynge that is not God to daye shalbe God to morow, yea & that thynge which is without spirite of lyfe, but groweth in the felde

Exod. xx

ii. Tessal. ii.

by kynde,

by kinde, shalbe God another tyme. And we all oughte to beleue that he was wythoute begynninge, and wythoute endinge, begotte and not made, for yf the manhode of Christ were encreased euerye daye by so moche as breade and wyne draweth to that ye mynystre, he should wax more in one day by farre lodes then he dyd in. xxxii. yeares when he was here in earth. And yf thou makeste the body of the lorde in those wordes: Hoc est corpus meum, that is to say. This is my body. And yf thou mayst make the body of the Lorde in those wordes, This is my bodye, thou thy self must be the person of Christe or els there is a false God, for yf it be thy body as thou sayest, then it is the body of a false knaue, or of a dronke mā, or of a thef, or of a lecherour or full of other synnes, & then there is an vnclean body for any man to worshyp for God. For and Christe had made there his body of materiall bread in ꝑ sayd wordes, as I know they be not ꝑ wordes of makinge, what earthly man had power to do as he did, for in all holy scripture from the begynninge of Genesis to the ende of the Apocalips, There be no wordes written of the makinge of Christes body, but there bene wryttē that Christ was the sōne of the father, and that he was conceyued of the holy goost, and that he toke flesshe and bloode of the virgin mary, and that he was dead, and that he rose agayne from death on the thyrde daye, and that he ascended to

Math. i.
Luke. i.
Psalm. cxix

heauen

heauen verye God and man, and that we
shulde beleue in all scriptures that hē wryt-
ten of him and that he is to come to iudge
the quicke and the deade, and that the same
Chryste Jesu kynge and sauyoure, was at Hebr.i.
the begynnynge wyth the father and the ho
ly goost makynge all thynges of noughte,
both heauen and earth and all thinges that
bene in it worknge by vertue of his worde
for he said, be it do, and it was done, whose
workes neuer earthlye man myght compre-
hend eyther make. And yet the wordes of ꝑ
makynge of these thinges ben wryttē in the Genes.i,
begynnyng of Genesis, euen as God spake
thē & yt ye can not make the worke that he
made, & haue the worde by whyche he made
it, how shall ye make hym that made ꝑ wor
kes and you haue no wordes of auctorytye
eyther power lefte you on earth by whyche
ye shoulde do thys, but as ye haue fayned
this crafte of youre false errours, whyche
some of you vnderstād not, for it is prophe-
cied, they shall haue eyes and se not, and Esai.vi.& xlii
eares and heare not, and shall se prophecies
and shall not vnderstande lest they were cō-
uerted, for I hyde them from the hertes of
those people, theyr hertes are greatly fatted
and this thinge is done to you for the wyc-
kednes of your errours in beleue. Therfor
be ye conuerted from the worste synne as it
is written, whē Moyses was in the mount Exod.xx
Synay with God. The people made a calfe
and worshipped it as God. And God spake

to Moyses, go for the people hane done the worst synne to make and worshyppe a false god. But nowe I shall aske you a worde, answere ye me, whether is the body of the lorde made at once or at twyse, is bothe the flesh and the blood in the hoost of the bread or elles is the flesshe made at one tyme and the bloud made at an other tyme, ꝑ is to say the wyne in the chalyce: yf thou wylte saye it is ful and hole the manhode of Christe in the hoost of breade bothe flesh and bloude, skynne, heare, and bones, then makest thou vs to worshyppe a false god in the chalyce, which is vncōtured, when we worshyp the bread. And yf ye say the flesh is in the bread and the bloud in the wyne, then thou muste graunte, yf thy crafte be true (as it is not in dede) that the manhode of Christe is departed and that he is made two tymes: for first thou takest the hoost of bread other a piece of breade and makest it (as ye saye) and the innocent people worshyp it. And then thou takest to the, the chalice and lykewyse makest (makest I wolde haue said) the bloud in it, and then they worshyppen it also, and yf it be so as I am sure, that the flesshe and bloude of Christe ascended, then be ye false harlottes to God and to vs. For when we shall be houseled, ye bringe to vs the drye flesh, and let the bloud be away, for ye gyue vs after the breade, wyne and water, and sometymes cleane water vnblessed (rather conjured) by the vertue of your crafte. And

yet

yet ye saye vnder the hoostie of breade is the ful manhode of Christe, then by your owne confession muste it nedes be that we worshyppen a false God in the chalice whyche is vnconiured, when we worshyp the bread and worshyppe the one as the other, but where fynde ye, that euer Christe or any of his disciples taught any man to worshyppe thys breade or wyne? Therfore what shall we saye of the Apostles that were so muche wyth Christe, and were called by the holye gooste, had they forgotten to set it in the crede whē they made it that is christen mennes beleue, or elles we myght saye that they knewe no suche God, for they beleue in no more goddes but in hym that was at the begynnynge, and made of nanghte all manner thynges. visible and inuisible. This Lorde toke flesshe and bloude beinge in the byrgyn the same God. But ye haue manye false wayes to begile the innocent people with sleyghtes of the fynde. For ye saye that in euerie hoostie eyther piece is the hole manhode of Christe eyther ful substance of hym. For ye saye as a man may take a glasse, and breake the glasse into many pieces, in euerye piece properly thou mayste se thy face, and thy face not parted. So ye saye the Lordes bodye is in eache hoostie eyther piece and hys bodye not parted. And thys is a full subtyll questyon to begyle an innocent foole, but wyll ye take hede of thys subtil question, how a mā may take a glasse Hebr. i.

and beholde the verye lykenes of hys owne face and yet it is not hys face, but the lykenes of hys face, for yf it were his verye face, then he muste nedes haue twoo faces, one on his body and another in the glasse. And yf the glas were broke in many places, so there shoulde be manye faces, moore by the glasse then by the body and eche ma shall make as many faces to them as they wolde. But as ye may see the mynde or lyckenes of youre face whiche is not the very face, but the fygure there of: so the breade is the fygure or mynde of Christes body in earth, and therfore Christ sayd. As oft as ye do thys thing do it in mynde of me. Also ye saye as a man may lyght many candels at one candell and the lyght of that candell neuer the moze nor neuer the lesse. So ye say that the mahoode of Christ descendeth into eche parte of euery hoost, and the manhoode of Christe neuer the moze ne lesse, wher then becommeth youre ministracions? For yf a man lyghte many candels at one candle as long as they bienne there wylbe many candels lyghted as well the laste candle as the fyrste, and so by thys reaso, yf ye shall fetche your wozde at god, and make god, there muste nedes be many goddes and that is forbydden in the fyrst comaundement. And as for makynge moze eyther makynge lesse of Christes mahoode it lyethe not in youre power to come there, nyghe, neyther touche it, for it is ascended into heaue in a spirituall body. whyche

Luke.xxii.

Exod.xx

he

he suffred not Marry Magdaleyne to touche, whens her synnes were forgeuen to her. Therfore all the sacramentes that be lefte here in earth be but myndes of the body of Chryst for a sacrament is no more to saye, but a sygne or mynde of a thynge passed or a thynge to come, for when Jesu spake of the breade and sayde to his disciples: As ye do thys thynge, do it in mynd of me, it was set for a mynde of good thynges passed of Christes body, but when the Aungell shewed to Jhon the sacramentes of the woman, and of the beast that bare her, it was set for a mynde of euell thynges to come, on the face of the earth, and great stroyinge of ỹ people of God And in the olde lawe there were many figures or mindes of thinges to come For before Chryste the circumcision was commaunded by a lawe, And he that kepte not the lawe was slayne. And yet Saynte Paule sayeth neyther is it circumcisiō that is openly in the flesshe but he that is circumcised of hert in spirite. Not ỹ letter (whose perusinge is not of men) but of God. Peter sayth also That baptyme of lyke forme maketh not vs safe, by the puttynge awaye of fylthynes of the flesshe, but the hauynge of good conscience in god by the agayne rising of our Lorde Jesu Chryst from death that we shoulde be made heyres of euerlastynge lyfe, he yeade into heauen; and Aungelles powers and vertues, ben made subiectes to him. And also the scriptures saye of Jhon

Math.xxviii.

Luke.xxii.

Apoca. xvii.

Roma.ii

Peter.iii.

Mar.i. Baptyste that he preached in wyldernesse and sayde: a stronger then I shall come after me, and I am not worthy to knele down and vnlace hys shoe, and yet Christe sayde that he was more then a prophete. Howe

Math.xi. maye ye then say that ye be worthy to make hys body and yet youre workes beare witnesse that ye be lesse then prophetes. For yf

Math.xi. ye were not ye shoulde not teache the people to worshyppe the sacramentes or myndes of Christe for Christe hym selfe, which sacramentes or sygures ben lefull as God taughte them and lefte them vnto vs, as the sacrifyces other myndes of the olde lawe were full good as it is wrytten. They that kepe them shoulde lyue in them, and so the breade that Christe brake was lefte to vs for mynde of thynges passed, for the bodye of Christe, that we shoulde beleue he was a very man in kynde as we be. And god in vertue, and that hys manhode was susteyned in foode as oures be. For sayntе

Rom.v. Paule sayeth he was very man, and in habyte he was founde as man. And so we muste beleue that he was very god and mā together, and that he styed vp very god and man to heauen, and that he shall be there tyll he come to deme the worlde. And that we maye not se hym bodely beynge in thys lyfe, as it is wrytten. For he sayeth, whom ye haue not ye loue, into whom ye nowe, not seynge, beleue. And John sayeth in the fyrste gospell, no man sawe God none but

the

the onelye begotten sonne that is in the bo-
some of the father he hath tolde it out. And
John sayeth in hys Epistle the. iii. chapter.
Euery man that synneth seeth not hym ney
ther knoweth hym, by what reason then
saye ye that be synners that ye make God,
truly thys muste nedes be the worste synne,
to saye that ye make God, and it is the ab-
hominacyon of dyscomforte that is sayde
in Daniell the prophete standynge in the ho
lye place, he that readeth lette hym vnder-
stande. Also Luke sayeth that Christe toke Luke.xxii.
the cup after that he had supped and gaue
thankes and sayde. Thys cuppe is the new
testament in my bloude that shall be shedde
into the remission of synnes for many, now
what saye ye, the cuppe whyche he sayde is
the newe testamēte in my bloude, was it a
materiall cuppe in whyche the wyne was
that he gaue hys disciples wyne of, or was
it his moost blessed body in wh iche the bles-
sed bloude was kepte tyll it were shed out
for the sinnes of them that shoulde be made
safe by his passion, nedes must we say that
he spake of his holy bodye, as he dyd when
he called his passion eyther sufferyng in bo-
dy a cuppe when he prayed to his father or
he went to his passion and said. Yf it be pos
sible that this cup passe frō me, but yf thou Matth.xxvi.
wylte that I drynke it thy wyll be done. He
spake not here of the materiall cup in which
he had gyuen his disciples drinke for it trou
bled not hym, but he prayed for his greate

sufferance & bytter death the which he suf-
fred for oure synnes and not for his. And yf
he spake of his holy body and passion whē
he sayd. This cup is the newe testament in
my bloude. So he spake of his holy bodye,
whē he sayd this is my body that shalbe gi-
uen for you, and not of the materiall bread
which he had in his hande. Also in another
place he calleth his passion a cuppe, where ẏ
mother of zebedeus sonnes came to hym, &
axed of hym that her twoo sonnes when he
came to his kyngdom might syt one on his
ryght syde and one at hys left syde. And he
aunswered and sayde, woman thou wotest
not what thou axest, then he sayde to them:
may ye drinke of the cup that I shal drinke
and they sayd ye lorde. And he sayd ye shall
dryncke of my cup, but to syt on my ryghte
hande or lefte hande is not myne to gyue,
but to the father it is proper. But in that he
sayd ye shall drynke of my cup, he promised
them to suffer tribulacion of thys world as
he dyd, by the whych they shulde enter into
lyfe euerlasting, and to be both on his right
hāde. And thus ye may se that Christ spake
not of the materiall cup neyther of him self
nor of his apostles neyther of material bred
neyther of material wyne. Therfore let eue
ry man wysely wyth meke prayers & great
study and also charitye read the wordes of
god and holy scriptures, but manye of you
be lyke the mother of zebedeus sonnes, to
whom Chryst sayde, thou wotest not what

Mathe. xx.

thou

thou arest. So many of you wotendt what
ye are or what ye do, for yf ye dyd, ye wolde
not blaspheme god as ye do, to set an alien
god in stied of the lyuinge god Also Chryste Jhon.xv
sayeth I am a very vyne. Wherfore wor-
shyppe ye not the vyne for God as ye do ꝑ
bread? Wher in was Christ a very vyne, or
wher in was the bread Chrystes body? In
figuratiue speache, which is hyd to the vn-
derstandynge of synners. Then yf Chryste
became not a material eyther an earthly vi-
ne, neyther materiall vyne became the body
of Christe. So neyther the materiall bread
was chaunged frome hys substaunce to the Jhon.vi
flesche and bloude of Chryste. Haue ye not
reade when Chryste came into the temple,
they ared of him what token he wold shew,
that they might beleue hym. And he ans-
wered vnto them, caste downe this temple and
in thre dayes I shall rayse it agayne, which
wordes were fulfilled in his rysinge againe
from death, but when he sayd vndo this tẽ
ple, in that that he sayd thys, they were dys
ceyued for they vnderstode it fleshly, and
had wente that he had spokẽ of the temple
of Jerusalẽ, for because he stode in it. And
hereof they accused hym at hys passyon ful
falsely, for he spake of the tẽple of his bles- Math.xxvi.
sed body, whiche rose agayne in the thyrde
daye. And ryght so Christ spake of hys ho-
ly bodye when he sayde, thys is my bodye Luke.xxii
whych shalbe geuen for you whych was ge
uen to deathe, and into rysynge agayne to

 blisse

blysse for all that shalbe saued by hym, but lyke as they accused hym falsely of the temple of Jerusalē. Right so now a dayes they accusen falsely agaynste Chryste and saye that Christ spake of the bread that he brake amonges his Apostles, for in that Chryste sayd thus, they ben deceyued, take it fleshly and turne it to the materiall breade as the Jewes dyd to the temple, and on this false
Daniell.xi. vnderstandynge they make abhominacyon
Mathe.xxiiii. of discomfort, that is sayd of Daniel ỳ pro phete, stādynge in the holy place, he that rea deth let hym vnderstande. Nowe therfore pray we hertely to God that this euel tyme maye be made shorte, for the chosen men as he hathe promised in hys blysfed Gospell.
Mathe.xxiiii. And the large and brode waye that leadethe to perdicion may be stopped, and the strayte and narowe way that leadeth to blysse may be made open by the holye scryptures.

that we maye knowe whych is the wyll of God to serue hym in syckernes and holynes in the dreade of God that we maye synde by hym the waye of blysse euerlastynge.

So be it.

To the

¶ To the chrystyan reader.

IN like maner as the Romish church taketh occasion at these wordes of Chryste (Hoc est corpus meum) to teache the transubstanciacion of the breade into the body of Chryst: so haue many take occasion at the wordes of thys protestacio, to affirme that Chryst (speakyng these wordes) poynted to hys body which suffered on the morow. Which assercion as it is voyed of all wytte and learnynge: so is it contrary to ỳ true meaninge of the wordes of this godly man. For he intending to declare that Christ hath ended all sacrifice: sayeth. But yf men wyll loke vpon saynt Paules wordes well, they shalbe forced to say as saynte Paule sayth The lorde Jesus laide it. And ones for all whiche onely was the fulfyller of it. For these wordes (Hoc est corp⁹ meū) were spokē of his naturall presence whiche no man is able to denye. Here oure goostely aduersary the deuyll (knowynge that suche men as beleue not the transubstanciacion, wolde gladly haue some thing to the contrary) putteth thē in minde that this godly mā (which spared not his owne life for the verite of the Lordes supper) meaned by these wordes, that Chryst (when he sayed. Thys is my body) poynted to hys bodye that sate there presente at the table. By thys subtile traine doth ỳ aduersary pul the godly mindes of the weake brothers, frome the true

beleue

beleue of the ſuppet of the Lorde, cauſinge them to reaſon ſo foūdely, that al the worlde ſhall haue them in contempte and derilyon, for that they do ſo fondely fantaſye euerye foliſh aſſercion that may ſeame to impugne the thinge they miſlyke. And ſo ſhall ꝑ papiſtes be eſtablyſhed in theyr errour, by the raſhenelle of thē that endeuoure to ſhewe ꝑ ſame, And the other brought into no leſſe errour then they were before. For as they (that affirme Chryſte to haue altered the bread ſo by his worde that it was turned in to his body) do deny it to be a viſible ſigne, wherby our conſciēces are certifyed of our redemption by him: euen ſo do they that affyrme him, not to haue ſpoken of it at all. For yf he ſpake not of it: what ſhuld we do with it more thē with cōmone bread? How ſhoulde we certifye our conſcience wyth all yt Chryſt had ſpoken nothynge of it? No doubt he ſpake of it, & declared therby, that hys bodye, whiche was there preſent, was none other thynge then a ſacrifice appoynted to be offered for the fynnes of all them ꝑ ſhulde beleue. And that is it that thys godly wryter (Jhon Laſſeles) meaneth when he ſayeth, theſe wordes Hoc eſt corpus meum, were ſpokē of the natural preſens of chriſt. As thoughe he ſhoulde haue ſayde. When Chriſte ſpake theſe wordes, Hoc eſt corpus meum, he ſpake them not becauſe he had chaunged the breade into his bodye, but becauſe, he woulde declare hys beynge in the

flesh.

flesshe, to be none other thynge then a sacri-
fice wherof all the faythful shoulde be par-
takers, euen as they were partakers of that
bread. And by this al they that thynke these
wordes to be of suche force, that whensoe-
uer they shallbe pronounced ouer the bread,
they shall turne the same into the bodye of
Chryste, that it maye be offered vp in sacri-
fice: are deceiued. For it foloweth. The acte
was finyshed on the crosse. And as the sto-
ry doth plainely manifest to them that haue
eyes: now is this bloudy sacrifice made an
ende of. &c.

¶ Thus haue I (most dearely beloued in
lorde) thought it my duytie, to take awaye
the occasyon of errour in thys godly prote
station, desyryng you all (euen for the lorde
Iesus sake) to accepte my diligence therin,
iudgynge me to haue done it of none other
purpose, but that the professours of goddes
veritye, should eschew all thynges that maye
be derogacion to the same. Beynge so migh
tye both in wordes and operacions: that the
enemyes may be confounded whan they be-
holde such perfection in vs whom they
take for the dystroyers of all god-
ly order. The spirite of the ly-
uynge God, the geuer of
all goodnes: leade
you into all
trueth.
So be it. Finis.

The

¶ The protestacion and confession of Jhō Lasselles where vppō he suffered in smythfielde at London. Anno. M.ccccc.xlvi.

Saynt Paule bycause of the sectes & discentiōs amonge the Corinthiās wrote this Epistle & in lyke case (concernyng my power symple cōscience) I do here protest my whole hert on ẏ most blessed supper of the lorde wherin I truste in God to brynge nothinge for me, but that I shalbe able with goddes holy worde to declare and manifeste, & herin wyll I take occasiō to recite ẏ saying of saint Paule to the Corinthians. That which I deliuered to you I receyued of the Lord, for the lorde Jesu ẏ same nighte on the whyche he was betrayed, toke bread thāked & brake, and said, take ye eate ye, this is my body whiche is brokē for you, here me semeth saynt Paule durst not take vpō him his lord his maisters authority, for as at goddes hāde the breaking of ẏ moost innocent & immaculate body & bloude of Christ is the qnyetnes of all mens consciences, and the onely remedy of our synnes, and the whole redēptiō of mankynd, which is called in the scripture the dayly offringe: so the masse which is the inuention of men, whose whole author is the pope of Rome, as it doth appere in polidorus & many other The masse I saye is the vnquietnes of all Christendō, a blasphemy to Chrystes bloud and a shame to all chrysten prynces. And as

Daniell

Daniell calleth it the abominable dissolacion as the scripture shall here after more manifest it. Saynt Paule (of lyke) was to lerne of the Romaynes churche the maner of ỹ consecracion (as they call it) wyth the breathynge ouer the hoste and other ceremonyes, beſydes that he durste not take vppon hym to saye. Hoc est corpus meum. But I wyll admytte thys, it was the lorde Iesus that made the supper whyche also dyd fynyshe it an made an ende of the onelye acte of oure saluacyon not onelye here in thys worlde, but wyth hys father in heauen as he declareth him selfe. That he wyll drinke no more of thys bytter cuppe tyll he drynke it newe in hys fathers kyngdome where all bytternes shalbe taken awaye. Nowe yf anye man be able to fynyshe the acte of oure saluacion not onely in breakynge of his body and in shedynge of hys bloude here, but also to fynysh it wyth the father in heauen then let hym saye it. But I thynke yf men wyll loke vppon saynt Paules wordes wel they shalbe forced to saye, as saynte Paule sayethe. The Lorde Iesus sayde it and ones for all, whyche onely was the fulfiller of it. For these wordes, Hoc est corpus meum. was spoken of hys naturall presens which no man is able to denye, bycause the acte was fynyshed on the crosse, and the storye dothe playnely manifest it to them that haue eyes. Nowe thys bloudy sacryfyce is made an ende of, the supper is fynyshed.

Loke the meanyng of this place in the epistle to the reader.

For

For as moche as Christe had ones suffred, the iuste for the vniuste for to bringe vs to God and was kylled concerninge the flesh, and hath entred in his owne bloud ones for alle into the holy place and founde eternall redemption.

Here nowe foloweth the ministracion of the supper of the Lorde, which I will take at Christes handes after the resurrection al thoughe other men will not be ashamed to bringe theyr wycked councels and foolysche inuẽtions for them. And it came to passe as Christe sat at meate with thẽ he toke bread in his handes, blysted, brake it, and gaue it to them, and theyr eyes were opened & they knew hym in breaking of breade Here also it semeth to me Thappostles to folow their mayster Chryst and to take the right vse of the sacrament and also to teache it to those that were conuerted to Chryst, as mencyon is made in thactes of the Apostles, where as is sayd. They continued in the Apostles doctrine and felowshyppe in breakinge of bread and prayer &c. And they cõtinued dayly wyth one accorde in the temple and brake breade in euerye house and dyd eate theyr meate together with gladnes and synglenes of herte praysynge God, and had fauoure wyth all the people. And saynt Paule folowyng the same doctrine doth playnly shew the duytie of the minister. And also of them that shall receyue it. As often as ye shal eate of this bread and drynke of thys cuppe ye

shal

shall shew the lordes death tyl he come. Here do I gather that the minister hath no further authoritye then to preache & pronounce the lordes death, or els to say, the Lorde Jesu sayd it. Which dyd fulfyll it euen on the crosse. Furthermore I do stedfastlye beleue that when the bread is broken accordyng to the ordinaunce of Christ the blissed and immaculate lambe is present wyth the eyes of oure fayth and we eate his flesche & dryncke hys bloude whych is to dwel with god and god with vs, and in this we are sure which dwell with god in that he hath geuen vs his holy spiryte, euen as oure forefathers that were afore Chrystes tyme dyd presently see the lordes death, and dyd eate hys body and drynke hys bloud. In this I do differre frō the popes church that the priestes haue authority to make Christes natural presens in the breade. For so dothe he more then oure Lorde and sauyoure dyd as the examples is manifest in Judas which at Christes hādes receyued the bread and wyne, and for lacke of beleue (whyche maketh the presence of Chryste) the Deuell entred into Judas all though he receyued the same wyne & breade that the other Apostles dyd. But the pope oure bysshoppes of Rome and theire ordynaunces be euen they whom Daniell speaketh of, sayinge: he shal set men to vnhalow the sanctuary to put downe the dayly offerynge, and to set vp the abhominable desolacion &c. Yea they of Rome shal speke mer

vyolous thynges agaynste the god of heauen
and god of all goddes wherin he shall prof-
per so longe tyll hys wrathe be fulfylled for
the conclusyon is deuysed already He shall
not regarde, the god of heauen nor the god
of his fathers. Yea in his place shall he wor-
shyp the mighty ydolles, and the god whom
hys fathers knew not of, which is called ꝑ
god Maozim. For lack of tyme I leaue the
cõmemoration of the blyssed supper of the
lorde, and the abhominable Idoll, the masse
whyche is it that Daniell meaneth by the
god Moazim. Reade the seconde and laste
chapiters of Daniell. The seconde chapiter
to the Tessalonians the seconde and xxviii.
of Mathewe, Marke the. xii. Luke the. xxi.
where as they recyte the abhomination of
dissolation which Mathew sayth standeth
in the holy place whiche is the conscience of
men, Marke sayth. Where it oughte not to
stande, whych is a playne denial of all inuē
cions of mē. Further Luke sayth. The time
is at hand. Paule saith. The mistery of ini-
quitye worketh already. Yea and shal contin-
nue tyll he appearaunce of Chryst. Whiche
in my iudgemēt is at hand. Now for ꝑ sup-
per of the Lorde I do protest to take it as
reuerently as Chryst left it, and as the holy
Apostles dyd vse it accordynge to the testi-
monyes of the prophetes, the Apostles and
our blessed Sauioure Iesus Chryst, which
accordynge as sayntꝑ Paule to the Ephesi-
ans doth recite. Now wyth quyetnes I do

commit

committe the whole worlde to theyr pastoure and heardman Jesus Christe the onely Sauiour and trewe Messias. And I commytte my soueraygne Lorde and mayster the kynges maiestie kynge Henry the eyght to God and to our Lorde Jesus Christe. The quene and my Lorde prynce wyth his whole dominion, euen to the innocent and immaculate lambe: that the bloud of him maye washe and purifie theyre hertes and soules from al iniquities and synns to goddes glorie and the saluacion of theyr soules. I do protest that the inner parte of myne herte doth grone for this, & I doubt not but to entre into the holy Tabernacle whiche is aboue and to be wyth God for euermore.

¶ John Lassells seruaunt late to the kyng and now I trust to serue the euerlyuyng God wyth the testimony of my bloude in Smythfelde.

Farewell all in Christ Jesu.

The testa=
mēt of maister Wyllyam Tra=
cie Esquyer, expounded by Wyllyam Tyn
dall, wherin thou shalt perceyue with what
charite the chaunceler of Worcester
Burned, whē he toke vp the dead
carkas and made asshes of
it after it was buried.
M.D.XXXV.

¶ To the reader.

THou shalt vnderstande moost deare reader that after Wyllyam Tyndall was so Judasly betrayed by an Englishmā, a scholer of Louain, whosename is Philipes, there were certayne thynges of hys doynge founde which he had entended to haue put forth to ẏ furtheraũce of Godes worde. Amōgest whiche was this Testament of mayster Tracie expounded by him self, where vnto was annexed ẏ expositiō of the same of Jhon Friths owne doynge ⁊ owne hande writing, which I haue caused to be putte in Prynte, to the intent that al the world shuld se how ernestly ẏ canonistes ⁊ spiritual lawyers (whych be the chefe rulers vnder bysshoppes in euery dioces, in so moch that in euery cathedral churche the deane chaũceler ⁊ archdeakē are cōmenly doctoures or bachelers of lawe) do

ende-

endeuer them selues fully to iudge & spir-
tually to geue sētence according to charyty,
vpon all the actes & deades done of theyr dy
ocesanes, after the ensample of the chaun-
celer of Worchester, whyche after mayster
Tracie was buried (of pure zeale & loue hat
dely) toke vp ꝑ dead carkas & burnt it. wher
fore he dyd it, shall euidently appeare to the
reader in this lytel treatyse, read it therfore
I beseche the & iudge the spirites of our spi
ritualty, & praye that the spirite of him that
sealed vp Christ, may ones inhabyte them,
and mollifye theyr hertes, and so illumyne
thē, that they may both se & shew true light,
& no longer reiecte god nor his truith amen.

¶ The Testament it selfe.

¶ In the name of God Amē
I Willi' Tracie of Todington in the
counte of Glocester Esquyer, make
my testamēt & last wyl, as here after
foloweth. ¶ Fyrst & before all other
thinges I cōmit me vnto god, & to his mer-
cy, trusting without any doubte or mistrust,
that by hys grace and the merites of Jesus
Christe, and by the vertue of his passiō, & of
his resurrectiō, I haue and shal haue remis
syon of my synnes, and resurrection of bo-
dy and soule, accordynge as it is wrytten.
I beleaue that my redemer lyueth, and that Job. xix.
in the last daye I shal ryse out of the earth,
and in my flesche shall se my sauyoure, thys
my hope is layed vp in my bosome.

And touchyng the wealthe of my soule, the fayth that I haue taken and reherſed, is ſufficient (as I ſuppoſe) with out any other mannes worke, or workes. My ground and my beleke is, that there is but one God and one mediatour betwene god and mā, which is Jeſus Chriſte. So that I do accept none in heauen nor in earth to be my mediatoure betwene me & god, but onely Jeſus Chriſte, al other be but petitioners in receyuynge of grace, but one able to giue influēce of grace. And therfore wyl I beſtowe no parte of my goodes for that entent that any mā ſhoulde ſaye, or do, to healpe my ſoule, for therin I truſt onely to the promiſe of god, he that beleueth and is baptized ſhall be ſaued, and he that beleueth not ſhalbe damned.

Mark. xvi. And touchynge the buryinge of my bodye, it auayleth me not what be done therto, where in ſaynt Auſtem de cura agenda pro mortuis ſayeth, that they are rather the ſolace of the that lyue, then wealthe or comforte of them that are departed, and therfore I remytte it onely to the diſcrecion of myne executours. And touchynge the diſtribution of my temporall goodes, my purpoſe is by the grace of god to beſtowe them, to be accepted, as frutes of faith. So that I do not ſuppoſe that my merite is, by good beſtowynge of them but my merite is the fayth of Jeſus Chriſte onely: by whom ſuche workes are good accordyng to the wordes of our Lorde. I was

Math. xxv. hongry, & thou gaueſt me to eate. And it fo-

lowe th, that ye haue done to the least of my bretherne ye haue done to me. &c. and euer we should consyder the true sentence, that a good worke maketh not a good man, but a good man maketh a good worke, for faith maketh the man both good and ryghteouse, for a ryghteouse man lyueth by fayth. And what soeuer springeth not out of fayth, is synne. Rom.xiiii.

And al my temporal goodes that I haue not gyuen, or delyuered, or not gyuen by wrytyng of myne owne hande bearyng the date of thys present wrytynge, I do leaue & gyue to Margarete my wyfe, and to Rycharde my sonne whom I make myne executours, wytnes thys myne owne hande, the.x. daye of October, in the.xrii.yere of the raigne of Kynge Henry the.viii.

Tyndall.

NOwe let vs examen the partes of this Testament sentence by sentence Fyrste to commytte oure selues to God aboue all, is the fyrste of all preceptes, and the fyrst stone in the fundacion of our fayth, that is that we beleue and put oure truste in one God, one all true, one almyghtie, yea all good, & all mercyfull, cleuyng fast to his trueth, myght, mercye, and goodnes, suerely certified, and fully persuaded, that he is oure god, yea oures, & to vs al true, without al falsehead and gyle & cannot

kayl: in hys promyses. And to vs almyghty that hys wyll cannot be let to fulfyll all the trueth that he hath promised vs. And to vs all good, and all mercyfull, what so euer we haue done, and howe so euer greuously we haue trespassed, so that we come to him the waye that he hath appoynted, whyche way is Jesus Christe onely, as we shall se folowyngly. This fyrst clause then is the fyrst cõmaundement, or at the leaste, the fyrste sentence in the fyrste commaundement, and the fyrste article of our crede.

And that thys truste and confidence in the mercy of God is thorowe Jesus Christe: is the seconde article of our crede confirmed and testifyed thorow out al scripture. That Christe bryngeth vs into thys grace, Paule proueth: sayinge. Justifyed by fayth we are at peace wyth god, thorowe Jesus Christe our Lorde, by whom we haue entrynge in vnto thys grace in whyche we stande. By whom sayeth Paule we haue a bloude entrynge in, thorowe the fayth that is in hym and in the seconde of the sayde epistle, By him we haue an entryng in vnto the father and a lytle before in the same chapter, he is our peace. And John sayeth, Beholde the lambe of god which taketh away the synne of the worlde, whiche was the bulwhe that stoped the entryng in, and kepte vs out, and the swerde wherewyth was kepte the entryng vnto the tree of lyfe from Adam and all his offsprynge.

Rom.v.

Ephe.iii.

John.i.

And

And Peter sayeth, whiche bare oure synnes in his bodye, and by whose stryppes we are made hole. By whō we haue redemycyon thorowe his bloude euen the forgyuenes of oure synnes. He was delyuered for our synnes and rose agayne for oure iustyfyenge. ii. Pet. i. Colloss. i. Ephe. i.

And concernynge the resurrection, it is an article of our fayth, and prouid there sufficyentlye, and that it shall be by the power of Christe, is also the open scripture. Rom. iiii.

Thys is the wyll of my father whiche sent me that I lose nothynge of all that he hath gyuen me, but that I rayse it vp agayne in the last day, and agayne I am the resurrection. John. vi Jhon. xi.

That this lyuely fayth is sufficient to iustificacion wyth out addynge to of anye more helpe, is this wise proued. The promiser is god of whom Paule sayeth. Yf God be on our syde what matter maketh it who be agaynst vs. He is therto al good, al mercyful, al true, and almyghty. Wherfore sufficiēt to be beleued by his othe. More ouer Christ (in whom the promes is made) hath receyued all power in heauen and in earth. Marke the laste. Rom. viii.

He hath also a perpetual preesthode, & therfore able perpetually to saue. Hebr. vii.

And that there is but one mediator, whiche is Christe. And by that worde vnderstande an attonemaker, a peace maker and brynger in to grace and fauour, hauynge ful power so to do. And that Christe is so, is pro- i. Timot. ii.

ued

ued at the ful. It is wrytten. The father loueth the sonne, and hath gyuen all into hys hande.

Iohn.iii

And he that beleueth the sonne hath euerlastynge lyfe, and that beleueth not the sonne shall not se lyfe, but the wrath of God bydeth vpon hym. All thynges are gyuen me of my father. And al who so euer call on the name of the Lorde shal be saued. Of his fulnes haue we all receyued. There is none other name in whych we muste be saued. And agayne, vnto his name beare all the prophetes record, that by hys name shall all that beleue in hym receyue remission. In hym dwelleth all the fulnes of God bodily. All what so euer my father hath are myne.

Luke.x.

Actu.ii

Iohn.i
Actu.iiii
Actu.xx.
Collo.ii.
Iohn.xvi.
Iho xiiii
Ephe.iiii

What so euer ye are in my name that wyll I do for you. One lorde, one fayth, one baptysme, one God and father of all, whiche is aboue all thorow all and in you all. There is but one whose seruaunte I am, to do hys wyll. But one that shal paye me my wages, there is but one to whom I am bound, ergo but one that hath power ouer me to damne or saue me, I wil adde to this Paules argument. God sware vnto Abraham foure hundreth yeres before the law was gyuen, that we shoulde be saued by Christe. Ergo the lawe gyuen foure hundreth yeres after can not dissanull that couenaunt. So dispute I Christe when he had suffered hys passion, and was rysen agayne and entred in to hys glorie, was sufficient for his Apostles, wyth

out

out any other meane or helpe, ergo the holy-
nes of no layne lyns hath diminished ought
of that his power. But that he is as full ſuf
ficient nowe, for the promyſe is as deaplye
made to vs as them. Moreouer the treasure
of hys mercy was layed vp in Chriſte for al
that ſhould beleue, ere the worlde was made
ergo nothing that hath happened ſyns hath
chaunged ꝑ purpoſe of the vnuariable god.
Moreouer to exclude the blynde imaginati-
on falſely called fayth, of them ꝑ gyue them
ſelues to vice wythout reſiſtence, affirming
that they haue no power to do otherwyſe,
but that God hath ſo made them, and ther-
fore muſte ſaue them, they not entendyng or
purpoſyng to mende theyr lyuyng, but lyu-
yng wyth whole conſent and full luſt, he
declareth what fayth he meaneth. ii. manere
wayſe. Fyrſte by that he ſayth, who ſo euer
beleueth and is baptized, ſhall be ſaued. By
whyche wordes he declareth euidently, that
he meaneth that fayth, that is in the promes
made vpon the appoyntment betwene God
and vs, that we ſhoulde kepe hys lawe to
the vttermoſt of oure power, that is he that
beleueth in Chriſt for the remiſſion of ſinne,
and is baptized to do the wyll of Chriſte,
and to kepe hys lawe of loue, and to morti-
fie the fleſh, that mā ſhalbe ſaued, & ſo is the
imagination of theſe ſwyne ꝑ will not leane
wallowyng them ſelues in euery myre & pu-
del, cleane excluded, for god neuer made pro-
mes but vpon appointmēt or commaūt vn-
der

der which who so euer wyll not come eā be no partaker of the promes. True fayth in Christ gyueth power to loue the law of god for it is written. He gaue them power to be the sonnes of god in that they beleue in hys name. Now to be the sōnes of god, is to loue righteousnes, and hate vnrighteousnes and so to be like thy father. Hast thou thē no power to loue the law: so hast thou no fayth in Christes bloude. And we set vp or mayntayne the law thorow fayth. Why so? For the preaching of fayth ministreth the spirite & the spirite lowseth the bādes of Sathā, & giueth power to loue ỹ law, & also to do it. For (sayth Paule). Yf the spirite of him ỹ rayled vp Iesus dwel in you, then wyll he that reased vp Iesus quicken your mortall bodyes by the meanes of his spirite dwellyng in you. A wel (wylt thou say) yf I must professe the law & worke, ergo fayth alone saueth me not. Be not deceyued wyth sophistrie: but withdraw thyne eares from wordes & cōsider the thynge in thyne harte. Fayth iustifieth the: that is bringeth remission of all synnes, & setteth the in the state of grace before al workes, & getteth the power to worke ere thou couldest worke, but yf thou wylt not go backe agayne, but cōtinew in grace, & come to the saluacion & glorious resurrection of Christe, thou muste worke & ioyne workes to thy fayth in wyll & dede to, if thou haue tyme and leasure, & as ofte as thou fallest set the on thy fayth

Iohn.i.

Rom.iii
Gala.iii

1.Corin.iii.

agayne

agayne without healpe of workes. And although when thou arte reconciled and restored to grace workes be requyred yet is not that reconcilynge, and grace the benefyte of the workes that followeth, but cleane cõtrary that forgyuenes of the synnes and restorynge to fauour deserue the workes that folowe. Though when the kynge (after that sentence of death is gyuen vpon a murtherar) hath pardoned him, at the requeste of some of his frendes, workes be required of hym that he hence forth kepe the kynges lawes, yf he wyl continewe in his graces fauour in whiche he nowe standeth, yet the benefyte of his lyfe procedeth not of deseruing of the workes that folowe, but of the kynges goodnes and fauour of his frendes ye and that benefyte and gyfte of his lyfe deserue the workes that folowe. Thoughe the father chastice the chylde, yet is the chyld no lesse bounde to obeye, and to do the wyll of the father. If when the father pardoneth it, the workes that folowe deserue that fauour, thē must the workes that folowed the correction haue deserued fauour also. And then was the father vnryghtwyse to chastice it. All what so euer thou arte able to do to please God wyth all is thy dutye to do, though thou haddest neuer synned, yf it be the dutie how can it then be the deseruynge of the mercye and grace that wente before. Nowe that mercye, was the benefyte of God thy father thorowe the deseruynge of

the

she Lorde Christe whiche hath boughte the wyth the pryce of his bloude.
And agayne when he sayeth that he purposeth to bestow his goodes, to be accepted as fruites of fayth, it is euident that he meaneth that lyuynge fayth whyche professeth the law of god, and is the mother of al good workes, yea and nurse therto.
Another cauillation whyche they myghte make in the seconde parte, where he admitteth none other mediatour but Christe onely, nor wyll gyue of hys goodes, to bynde any man to anye fayned obseruaunce for the healpe of hys soule, when he was hole in the kyngedome of Christe cleane delyuered both bodye and soule from the dominion of Sathan, (as the scripture testifyeth all that dye in Christe to be) is thys, they wyll saye, that he holde that none shoulde praye for him saue Christ, and that we are not bound to praye one for another, nor ought to desyre the prayers of another mā. That he excludeth, in that he sayeth all other be but peticioners. By whyche wordes he playnly confesseth that other maye and ought for to praye, and that we maye and ought to desyre other to praye, for vs: but he meaneth þ we may not put our trust and confidence in theyr prayers, as though they gaue of them selues that whyche they desyre for vs in theyr petitions, and so gyue them the thankes, and ascribe to theyr mercies that which is gyuen vs in the name of oure mayster

Christe,

Chriſte, at the deſeruynges of his bloude. Chriſte is my lorde, and hath deſerued and alſo obteyned power to gyue me al that can be deſyred for me. And all other deſyre for me: that is deſyred in Chriſtes name and gi-uen at the merytes of his bloude. All the ho-noure then, truſte, confidence, and thankes, perteyne to him alſo.

Some wyll haplye ſaye, howe tholde I de-ſyre another to praye for me, and not truſte to hys prayer. Verely euen as I deſyre my neyghboure to helpe me at my nede, and yet truſte not to hym. Chriſt hath commaunded vs to loue eche other. Now when I wyl go to deſyre helpe, I put my truſte in god, & cō playne to god fyrſte, and ſaye. Lo father, I go to my brother, to are pelpe in thy name, prepare the herte of hym agaynſte I come, that he maye pitie me, and helpe me for thy ſake. &c. Nowe yf my brother remembre hys du-ye and helpe me, I receyue it of god, and gyue god the thākes which moued the herte of my brother, & gaue my brother a corage to helpe me, & wherwith to do it, and ſo hath holpe me by my brother. And I loue my bro-ther agayne, & ſay. Lo father, I went to my brother, in thy name, and he hath holpe me for thy ſake: wherfore O father be thou as mercyfull to hym at his nede, as he hath ben to me for thy ſake, at my nede. Lo nowe as my brother dyd hys dutye whē he holpe me ſo do I my dutye when I praye for hym agayne: and as I myghte not haue put my

truſte

truſt and confydence in my brothers helpe, ſo maye he not in my prayers. I am ſure þ God wyll helpe me by hys promes, but am not ſure þ my brother wyl helpe me, though it be his dutye, ſo am I ſure that God wyl heare me whatſoeuer I axe in Chryſtes name by hys promes, but I am not ſure þ my brother wyll praye for me, or that he hath a good herte to god.

No, But the ſayncte in heauen can not but pray and be herde, no more can the ſayncte in earth, but pray and be heard neither Moſes, Samuel, Dauid, Noye, Elyas, Elizeus, Eſaias, Daniel, and all the Prophetes prayed, and were heard: yet was none of thoſe wycked that wolde not put theyr truſt in god, accordynge to theyr doctrine & preaching: partaker of their prayers in the ende. And as damnable as it is for the poore to truſte in the ryches of the rycheſt vppon earth, ſo damnable is it alſo to leaue the couenaunte made in Chriſtes bloude, and to truſt in the ſayntes of heauē. They that be in heauen knowe the electe that truſt in chriſtes bloude and profeſſe the lawe of God: for them onely pray: and theſe wycked Idolatres which haue no truſt in the couenaūte of God, nor ſerue God in the ſpiryte nor in þ goſpell of Chriſtes bloude, but after their blynde Imagination, cholynge them euery man a ſondry ſaynct to be theyr mediatour, to truſt to, and to be ſaued by their merites, do the ſainctes abhorre vtterlye. And their

prayers

prayers and offerynges, are to the sayntes as acceptable & pleasaunt, as was the prayer and the offerynge of Simon Magus to Peter. Moreouer the sayntes in theyr moost cōbraunce are moost cōforted & moost able to cōfort other, as Paule testifyeth. In so much that S. Steuē, & S. James prayed for them ẏ sleue them. S. Martyn preached & cōforted his desperate bretherne euē vnto the laste breath, & likewise (as storyes make mentiō) dyd innumerable mo. Yea & I haue knowen of simple vnlearned persones and that of some that were great synners which at the hour of death haue fallen flatte to the bloud of Christ, & gyuen no rowme to other mennes, either prayers or preachynges: but haue as strongly trusted in Christes bloud, as euer dyd Peter or Paule, & haue therto preached it to other, and exhorted other so myghtely that an angel of heauē coulde not mende thē. Who then should resist god that he myght not gyue the same grace to master Tracie, whiche was a learned man, & better sene in the workes of saynt Austen. xx. yeres before he dyed, then euer I knew doctour in Englande, but that he must then faynte and shrynke, when most nede is to be strong, and feare the popes purgatory & trust to the prayer of priestes dearlye payed for. I dare saye that he prayed for the priestes when he dyed ẏ god woulde cōuert a great meny of them, & if he had knowne of any good mā amonge them that had neded, he woulde haue gyuē & yf he had knowen of any lacke of priestes

Actu. viii.

i. Corin. i

he wold haue geuen to mainteine moo. But now since ther be mo thē ynowe, & haue more thē euery man a sufficient lyuinge, howe shoulde he haue geuen thē but to hyre theyr prayers of pure mistrust in christes blouder if robbinge of wydowes houses vnder pretence of longe prayers be dampnable: then Math. xxiii. is it dampnable also for wydowes to suffer thē selues to be robbed by the lōge pattring of hypocrites thorow mystrust in Christes bloud. Yea & is it not dānable to mainteyne such abhominatiō? Now whā this dānation is spred ouer all, how can we geue them that haue ynough already, or how can they that haue ynough already take more vnder the name of prayinge, & not hardē the people more in this damnable dampnation?

And cōcerning ꝑ burieng of his body he allegeth S. Iusten, neyther is there any man (think I) so made to affirme ꝑ the outward pōpe of the body shulde helpe the soule. Who reuer what greater sygne of infidelitye is ther, thē to care all ꝑ time of death, Wh what pōpe the carkas shalbe caryed to the grauer He denieth not but ꝑ a christē man shuld be honorably buryed, namely for the honour & hope of ꝑ resurrectiō, & therfore he committed that care to his deare executoures hys son & his wyfe, whych he wyst wolde do in that parte sufficiēt, and leaue nothynge of the vse of the coūtrie vndon, but the abuse,

And the bestowinge of a great part of hys goodes, whyle he yet liued, vpō ꝑ poore, to be thākfull for the mercy receiued, thout by

ynge &

ynge ⁊ selling Ẇ god, ẏ is, without binding those poore vnto any other appoynted prayers than god hath bounde vs alredy, one to pray for another one to helpe another, as he hath helped vs, but paciently abydinge for ẏ blessinges that god hath appoynted vnto all maner good workes trustinge faythfully to hys promes, thākyng as ye maye se by his wordes, ẏ bloude of Christe for the reward promised to his workes ⁊ not ẏ goodnes of the workes as thoughe he had done more then hys dutye, or all that: And assygned by wrytynge vnto whom an other part shoulde be distributed, and geuynge the rest to hys executoures, that no strife should be. which executours were by right ẏ heires of all ẏ was leaft to thē: These thinges I say are signes euidēt not only of a good christē mā, but also of a perfect christen mā, and of such a one as neded not to be agast ⁊ desperate for feare of the paynful paynes of purgatory, which who so fearith as they sayde it cā not but vtterly abhorre death: seing ẏ Christ is ther no longer thy Lorde, after he hath brought the thither, but arte excluded frō his satisfaction, ⁊ must satisfy for thy selfe alone, ⁊ that Ẇ suffering payne onlye or els taryinge the satisfyinge of thē that shall neuer satisfy ynough for thē selues or gaping for ẏ popes pardōs, which haue to great dowres ⁊ dāgers, what in the mynd ⁊ entent of the graūter, ⁊ what in the purchaser ere they cā be truely obteyned Ẇ all due circūstances, and much les certitude ẏ they

haue any authoritie at al. Paule trusted to be dissolued & to be with Christ. Steuen desyred Christe to take his spirite, the prophetes desyred god to take theyr soules frō the & al the sayntes went with a lusty corage to deth, neither fearyng or teachyng vs to feare any such crudelitie. Where hath the church then gotten authoritie to bynde vs from beynge so perfyt, frō hauyng any suche fayth in the goodnes of god oure father, and lorde Christ, & to make suche perfytnes & fayth of al heresies the greatest? Salomon sayeth iii. are insatiable, & the fourth sayeth neuer, It is ynoughe: But there is a fyfth called dame auarice, with as greadye a gutte, as meltynge a mawe, as wyde a throte, as gapyng a mouth, & with as rauenyng teeth as the beast, which the more she eateth, the hongreyer she is. In vnquiet euyl, neuer at rest, a blynde monstre & a surmising beast, fearing at the fall of euerye leafe. Quid non mortalia, pectora cogis, auri sacra fames? What doth not ỹ holy honger cōpel them that loue this worlde inordinately, to cōmitte? Might that deuyls dealy be once ful, trueth shoulde haue audience, & wordes be cōstrued a ryght & taken in the same sence, as they be ment.

Prouer. xxx.

Though it seme not impossible haplye that there myghte be a place, where the soules might be kepte for a space, to be taught and instructe: yet that there shoulde be suche a Jayle as they Jangle, and suche facions as they fayne, is playne impossible & repugnāt to ỹ scripture: for whē a mā is trāslated by

terly out of the kyngdome of Sathan, & so cōfirmed in grace that he can not synne, so burnyng in loue that his lust can not be plucked frō gods wyll, & beynge partaker wyth vs of the promises of god, & vnder the commaūdemētes: what coulde be denyed him in that depe innocencie of his most kynde father, that hath leaft no mercy vnpromysed, & axinge it therto in the name of his sonne, Jesus, the childe of his hertes lust, which is our lorde, & hath leaft no mercy vndeserued for vs? namely when god hath sworne ẏ he wil put of rightuousnes, & be to vs a father & that of al mercy, and hath slayne his most deare sonne Jesus to confirme his othe.

Finallye seynge that Christes loue taketh al to the best, & nothing is here that may not be wel vnderstanded, (the circūstaūces declaryng in what sence al was ment) they ought to haue interpreted it charitablye, yf oughte had ben foūde doubtful or semyng to soūde a mysse. Moreouer yf any thinge had bene therin that coulde not haue be taken wel, yet theyr parte had bene to haue interprete it as spoken of ydlenes of the head, by the reason of syckenes, for as muche as the man was vertuous, wise, & wel lerned, & of good fame & report, & founde in the fayth while he was a lyue, but yf they say he was suspect when he was a lyue, then is theyr doynge so much the worse, & to be thought ẏ they feare his doctrine when he was a lyue and mistrusted theyr owne parte, their consciences testifyinge to them ẏ he helde none other doctrine

then that was true, seyng then they neither spake nor wrote agaynst hym nor brought him to any examination. Besyde that some mery felowes wyll thynke, that they ought fyrst to haue sent to him to wyt whether he would haue reuoked, ere they had so dispytefully burnt the dead body that could not aunswer for it selfe, nor interprete his wordes, how he ment thē, namely the mā being of so worshipfull & auncient a bloude. But here wyll I make an ende, desyryng the reader to loke on this thynge with indifferent eyes, & iudge whether I haue expounded ꝑ wordes of thys testamente as they shoulde seame to signifye, or not iudge also whether the maker there of seame not by his worke both vertuous and godly: which if it so be thinke not that he was the worse because ꝑ dead body was burnt to asshes, but rather lerne to knowe the great desyre that hypocrites haue to finde one tracte or other to date the truth with, & cause it to be cōuted for hereſy of the simple and vnlearned people which are so ignorāt that they cā not spye theyr sotteltye, it muſt neades be hereſye ꝑ toucheth any thynge theyr rotten byle, they wyll haue it who so euer saye naye, onelye the eternall God muſt be prayed to nyghte and daye to amende them in whose power it onely lyeth, who also graunt thē ones earnestly to truſte hys true doctrine conteyned in the swete & pure fountaynes of hys scriptures and in hys pathes to directe theyr wayes. Amen.

¶ In the name of God. Amen

I Williā Tracie of Todington in the counte of Glocester Esquyer, make my testamēt & last wyl, as here after foloweth. ¶ Fyrst & before all other thinges I cōmit me vnto god, & to his mercy, trusting without any doubte or mistrust, that by hys grace and the merites of Jesus Christe, and by the vertue of his passiō, & of his resurrectiō, I haue and shal haue remissyon of my synnes, and resurrection of body and soule, accordynge as it is wrytten. I beleue that my redemer lyueth, and that in the last daye I shal ryse out of the earth, and in my fleshe shall se my sauyoure, thys my hope is layed vp in my bosome. ☞ Fryth.

IT is merueyll but here be sōwhat ẏ they impue for their myndis be so intoxicate that there is nothing but they wyll note it with a black cole, & yet all may be established by the testimony of scripture, for fayth is the suer persuasion of oure mynde of god and his goodnes towardes vs. And where as is a suer persuasion of the mind, there can be no doubting or mistrust, for he that doubteth is lyke the floude of the sea which is tossed with windes & carried with vyolence, and let not that man thynke that he shal obtayne any thing of God. And therfore Sainte Austyne sayeth, yf I doubte I shall be no holye seede. Furthermore where as he loketh thorowe the grace and merytes of Christe to optayne remission of James. i.

his synnes, surely it is a faythfull sayinge, and worthy to be commendid, for it is euyn
Act.xv. ẏ same that Peter professed. Where he saieth, vnto him do al the prophetes beare witnesse, that thorowe hys name as manye as beleue in him shal reccyue remission of their synnes. Moreouer in that he trusteth thorowe Christ to haue resurrection of bodye and soule they haue no cause to blame him, for thus doeth Paule argue, yf Christ be risen, then shall we also ryse, and yf Chryste be not rysen, thē shal not we ryse, but christ is rysen, for his sowle was not lefte in hel, therfore shall we also ryse (whom Chryste shall brynge with him (ꝛ be immortal, boeth
i. Corin.xv. body and soule And therfore he doeth righ-tuously and godly deduce his resurrection by chrystes, by whom the father hath geuē vs all thinges, or els we should not be, But there are some, that gather of hys wordes, that he shoulde recounte the soule to be mortall. Whiche thinge after my iudgement is more suttelly gathered thē eyther truely or charitably, for seynge ther was neuer Christen man that euer so thoughte (not the very pagaynes) what godly zele, or brotherlye loue was there which caused thē so to surmise, for a good mā wolde not once dreame such a thinge: but I pray you why shoulde we not say that the soule doeth verely ryse which thorow Christe rysing from ẏ fylth of synne, doeth enter wyth the body into a new conuersation of lyfe, which they shall leade together wyth out possibilitie of syn-

uynge

ning, we say also of god (by a certain phrase of scripture) þ he ariseth, whē he openith vnto vs his power, & presēce. And why may we not say þ same thinge of the soule whiche in the meane season semeth to lye secret & thē shall expresse vnto vs (thorow Christ) her power and presence, in takynge agayne her natural body. Why shoulde ye then cōdempne these thynges. There is no man þ can receyue venom by those wordes, except he haue suche a spyderouse nature that he can turne an hony combe into perelous poyson. Therfore let vs loke on the residewe.

☞ And as touching þ wealth of my soule, the faith þ I haue takē & rehersed, is sufficiente (as I suppose) without any other mānes worke. ☞ Here he onely cleauith to god, & his mercy, beynge surely perswaded that accordinge to the testimony of peter, who so euer beleuith in him, thorough his name shall receyue remission of synnes. Paule also affirmeth, þ who so euer trusteth in him shal not be cōfoūded And who can denye but thys is most true, when it is vnderstande of that fayth which is formed w hope & charitie, which the apostle calleth, fayth, that worketh by charite. Now sythe these thinges maye be expoūded so purely, forsouth he vttereth his owne enuy which woulde otherwyse wrest the mynde of the maker of this testament. And as touching the addition of thys particle wyth out any other mānes worke, or workes: it semith þ he had respecte vnto the sayinge of Peter.

☞ Tracie. ☞ Fryth. Roma. x. Act. xv. Gala. v

whych declareth ꝑ there is nó nother name
vnder heauē geuen vnto men, in whiche we
Act. iiii. should be sauid. Besides ꝑ S. Paule com-
mitteth ꝑ power of sanctifyinge to Christe
Hebr. ii. only. Where he sayth, both he ꝑ sanctifi-
eth (that is to say Christ) & they that are sā-
ctified (ꝑ is to say ꝑ faithful) are all of one
(that is god) & surely yf we laboured to pre
cell eth other in loue & charitie, we shoulde
not condēpne this innocent. But we should
rather measure his wordes by ꝑ rule of cha
ritie, in so mech ꝑ yf a thing at ꝑ first sight
dyd appeare wicked, yet shuld we take it in
the best sence, not iudging wyckedly of our
brother, but referringe ꝑ secrete iudgement
vnto Christ which cā not be disceiued by ꝑ
pretēce of charitie, yet therin they maye re-
ioyse, & therfore they wold be loth to cōdēp
ne ꝑ innocēt, but let vs passe these thinges,
☞ Erasie. & se what folowith. ☜ My grounde &
my beleke is, ꝑ ther is but one god & one me-
diator betwene god & man, whiche is Jesus
christ so ꝑ I accept none in heauē nor in ear
the to be mediator betwene god & me, but on
ly Jesꝰ Christ, al other to be peticioners in
receyuing grace but none able to geue influ
ence of grace, & therfore I wyll bestowe no
part of my godes for ꝑ intent that any mā
shuld say or do to helpe my soule, for therin
I trust only to the promise of christ, he that
beleueth & is baptised shalbe saued, & he that
☞ Fryth. beleueth not shalbe dāned ☜ Why loke
you so lowerly good brothern? why do you
not rather gyue him great thākes? syth he
hath

hath openid vnto you such a proper distinctiō by ẏ which you may escape ẏ scholasti call snares ⁊ mases, he only deseruith ẏ name of a mediator, which beinge god became mā to make mē gods. And who cā by right be called a mediator betwene god ⁊ mā, but he ẏ is both god ⁊ mā, therfor sith we haue such a mediator, whiche in all pointes hath prouid our infirmiti (sauing only in synne) which is exalted aboue ẏ heauins, ⁊ sitteth on the ryght hāde of god, ⁊ hath in all thinges obtayned ẏ nexte power vnto hym, of whose impery all thinges depēde, let vs come w̄ suer cōsidēce vnto ẏ throne of grace. Al other he callith peticioners which receue grace, but are not able to empresse ⁊ power therof into any other mā, for ẏ doeth onely god distribute w̄ his finger (ẏ is to say, the spirite of god) throw christ, I merueyl that you are angrye w̄ hym that hath done you such a great plesure, how beit I do ascribe thys cōdēpnatiō rather vnto ẏ canonistes then vnto deuines. For the godly diuines woulde neuer dote so fare as to cōdēpne so proper sayinges, but paraduēture thys might moue their paciēce, ẏ he wyll distribute no porciō of his goodes, for ẏ intēt that ani mā shuld say or do for ẏ weale of his soule are you so sore afrayed of youre market? Be not afrayed, ye haue salues ynough to souple that sore, ye know ẏ he is not boūde vnder payne of dāpnatiō to distribute hys goodes on that faciō, for thē those holy rathers were in shrewd case which cōtinuing

Hebr. iiii

in long

in lōge penury, skant left at their departing a halfe peny. Thou wilt peraduēture say, ẏ they shal suffre ẏ greuous paines of purgatory, be it so, yet may they be quenshed both wt lesse cost ⁊ labour, ẏ popes pardone is redy at hāde, where both ẏ crime ⁊ ẏ peine are remitted at once, ⁊ verily there is such plēty of thē in al places, ẏ I cā skantlye beleue ẏ there lyueth any mā ẏ is worth an halfe peny, but ẏ he is sure of some pardons in store And as for this man he had innumerable.

Not wstāding this distribucion is not of necessite (for vnto him ẏ is dāpned it profiteth nothinge. And he ẏ is not dāpned is sure of saluacion) why are ye so hote agaynst thys mā, are not his goodes in his owne power, he shall gyue a rekenynge of thē vnto god, ⁊ not vnto you, here you may se, of how light iudgemēt you haue cōdēpned these thinges, nowe let vs ponder the resydewe.

Tracie. And touching ẏ buryinge of my body. It auayleth me not what be done thereto, wherin S. Austē in the boke de cura agēda ꝑ mortuis, enfourming vs sayth, ẏ they are rather ẏ solace of thē ẏ lyue, thē wealth or cōfort of thē ẏ are departed, ⁊ therfore I remit it only to ẏ discreciō of mine executours

Fryth. What hath he here offended which reherseth nothing but ẏ wordes of S. Austen yf you improue these thinges, then reproue you S. Austen hym selfe. Nowe if you can fynde ẏ meanes to alowe S. Austen ⁊ charytably to expounde his wordes, why do you not admitte the same fauour vnto your brother

ther, specially seing charitie requireth it. Be sydes ẏ, no mā cā deny, but ẏ these thinges are true, althoughe S. Austens authoritie were of no reputacion w̄ you, for yf these thinges were of so great value before god, thē Christ had euil prouided for his martyrs whose bodyes are cōmōly cast out to be cōsumed w̄ fyre, & wilde beastes, not w̄stāding I wolde be afrayed to say ẏ they were any thing the worse for the burning of their bodies or tearinge of it in pieces. Be therfore charitable towardes your brother and ponder his wordes (whiche are rather saynte Austens) some what more iustly

As touching ẏ distribution of my tēporal goodes, my purpose is by ẏ grace of god to bestowe thē, to be accepted as fruites of fayth. So ẏ I do not suppose ẏ my meryte shalbe by ẏ good bestowinge of thē, but my merite is the fayth of Iesu Christe onelye wherby such workes be good. I was hōgry & thou gaueste me to eate, & it foloweth, ẏ ye haue done to ẏ least of my bretherne ye haue done to me. &c. And euer we shoulde cōsyder the true sētēce, a good worke maketh not a good man, but a good man maketh a good worke, for fayth maketh the mā both good & rightuous, for a rightuous mā liueth by fayth. And what so euer spryngeth not out of fayth is synne. And all my tēporal goodes ẏ I haue not gyuen & delyuered, or not gyuē by wrytyng of my owne hande, bearing the date of this present wrytyng, I do leaue, & gyue to Margarete my wife and

Tracta

Math. xxv

Roma. i

Rom. xiii

to Richarde my sonne. Who I make myne executoures: witnes this myne owne hande, the .x. daye of October, in the .xxii. yeres of the raygne of kynge Henry the viii.

Of Fayth.

There is no man doubteth but that fayth is the roote of the tree, & the quyckenyng power, out of whiche all good fruites sprynge, therfore it is necessary that the fayth be present or els we shoulde loke for good workes in vayne: for wout fayth it is impossible to please God. In so muche that saynt Austen called those workes that are done before fayth. swyft runnynge out of the way. Moreouer that oure merite can not properlye be ascribed vnto our workes doth the Euangelist teach vs saying. Whē ye haue done all thinges that are cōmaūded you, say we are vnprofitable seruaūtes, we haue done but our deutie. By the which saying he doth in a maner feare vs frō putting any cōfidence in our workes: And so is our glorious pryde, & high mynde excluded. Thē where is our meryte? Harke what S. Austen sayth. The death of the lorde is my meryte. I am not with out meryte as longe as that mercyful lorde fayleth me not. &c. This death of the lorde can not profyte me, except I receyue it through fayth, and therfore he reckeneth ryghte well that the fayeth in Christe is al his meryte. I meane the fayth whych worketh through Christ. That is to saye fayth, fourmed with hope and charitie and not that dead historicall fayth, whyche the deuyls haue and tremble. Furthermore

Hebr. xi.

Luke. xvii.

Iames. ii.

what

what saynt Austen iudgeth of our merytes he expresseth in these wordes. Marke the Psalme, howe the proude head wyll not receyue the croune, when he sayeth, he that redemed thy lyfe frō corruption: which crouneth the (saith the psalme) here vpō woulde a man saye, which crowneth the, my merites graūte that, my vertue hath done it, I haue deserued it, it is not freely gyuen, but gyue care rather to his pleasure, for that is but thyne owne saringe, and euery man is a lyer, but here what god saveth, whiche crouneth the in compassion and mercy, of mercy he crowneth the, of compassion he crowneth the, for thou wast not worthy ꝑ he shoulde call the, and whom he shoulde iustify when he called the. And whom he shoulde glorifye when he iustifyeth the. For the remanaūtes are saued by the election whiche is by grace and fauoure. Nowe yf it be by grace then it is not of workes, for then grace were no grace. For vnto him that worketh is the reward imputed not of grace but of deutye. The apostle sayth, not of grace but of dewtie, but he crowneth the in compassion & mercye, and yf thy merites haue proceded, god sayth vnto the, bouldt out thy good merytes and thou shalte fynde that they are my gyftes, this is the ryghtnoulnes of God, not meanyng the ryghteoulnes wherby he himselfe is ryghteous, but the ryghtnoulnes wherwyth he iustifyeth them whom he maketh righteous, wherfore they were wycked. These are Austens wordes.

Rom. xi.

Rom. iii.

Finally

Finally lette not that moue you where he addeth, that a good worke maketh not a good mā, but rather a good man maketh the worke good, for there is no man but he is eyther good or euyll. If he be euyl, then can he not do good but euyl, for according to Christes testimony, a roottē treebeareth no good
Math. vii. fruite. And agayne he sayeth, howe can you saye well seynge you your seluts are euyll.
Math. xii. But yf he be good, he shal also brynge forth good fruite at his ceason, howe be it that fruite maketh not the man good, for excepte the man be fyrst good he cā not brynge forth good fruite, but the tree is knowen by the fruite. And therfore fayth as a quyckenyng roote must euer go before, whych of wicked maketh vs rightwyse & good, whiche thinge our workes coulde neuer bryng to passe, out of this foūtaine springe those good workes which iustify vs before men, that is to saye declare vs to be very rightuouse, for before god we are verely iustifyed by that roote of fayth, for he searcheth the hert, and therfore this iust iudge doth inwardely iustify or cōdempne, gyuyng sētence according to fayth but men must loke for the workes, for theyr sight can not entre into the herte, & therfore they fyrst gyue iugemēt of workes, & are many tymes deceyued vnder the cloke of hipocrisie. You maye se that here is nothing, but that a good man maye expounde it well, all be it the chyldren of thys worlde, do seke a doubt where none is.

FINIS.

Ouerseene by. M. C.